

The Baptist Herald

A DENOMINATIONAL PAPER VOICING THE INTERESTS OF THE
GERMAN BAPTIST YOUNG PEOPLE'S AND SUNDAY SCHOOL WORKERS' UNION

Volume Four

CLEVELAND, O., FEBRUARY 15, 1926

Number Four

Washington's Prayer for the United States of America

This prayer of our first president is as fitting and as needful today as when first offered in the beginnings of our nation:

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow-citizens of the United States at large.

And finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without an humble imitation of Whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen.

What's Happening

Linwood Park Assembly will be a fact for our German Baptist Young People in 1926. The time is from Tuesday, July 27, to Sunday, Aug. 1. It will be educational, recreational and inspirational in character. At a meeting of representatives of the Detroit and Cleveland Unions with the two General Secretaries Mihm and Bretschneider in Cleveland, Jan. 16, it was decided to hold the Assembly on the dates given.

Mr. Edw. W. Hoek and Mr. Edw. Glanz represented the Detroit Union and Mr. H. P. Donner and Rev. Theo. W. Dons the Cleveland Union at the conference concerning Linwood. Mr. H. P. Donner was appointed Dean and Mr. Ed. Glanz treasurer of the Assembly. Publicity and arrangement committees were named and will immediately get to work.

The Tentative Program for Linwood Park Assembly was mapped out. The faculty will include such well known workers as O. E. Krueger, H. P. Donner, F. Kaiser, A. Bretschneider, A. P. Mihm, G. H. Schneck, Mrs. E. A. Hasse, E. Elmer Staub and Miss G. B. Fetzer. Attractive features are planned for the evening meetings. Watch later numbers of the "Herald" for particulars of Linwood Park Assembly. It is hoped that the young people of Ohio and Michigan outside of Cleveland and Detroit will join in this Assembly.

Our four Cleveland churches had Young People's workers speak in their services on Jan. 17, when the Linwood Park conferees remained over for the day. Rev. A. Bretschneider spoke at the Second church Sunday school and at the First and Erin Ave. churches. President Edward W. Hoek spoke at the First and Erin Ave. churches. Mr. Ed. Glanz was at the First and the Second church. Rev. A. P. Mihm spent the entire day at the Nottingham church. All reported splendid meetings in spite of somewhat inclement weather conditions.

The Nottingham Baptist Church, Cleveland, Rev. J. H. Ansberg, pastor, has had a remarkable growth the past few years. The church membership has advanced close to the three hundred mark and the Sunday school enrollment is at the same figure. The congregation is largely composed of young people. The enlarged church plant dedicated a year ago, is used to its fullest extent. Miss Victoria Orthner is church missionary. A special campaign to wipe out the \$20,000 indebtedness on the church will begin soon. We wish Bro. Ansberg and his loyal people all success in this venture.

Twelve pupils and teachers of the Sunday school of the First church, Brooklyn, N. Y., were presented with badges and bars for perfect attendance in the year 1925 at the Christmas festival of

the school. Pastor Paul Wengel was presented with 50 new crisp one dollar bills.

Rev. A. Kujath, Conference missionary of the Northern Conference, has held revival meetings at the McDermott Ave. church, Winnipeg, Manitoba, since the beginning of the year. A powerful revival resulted and fifty conversions are reported. The church gave \$500 as a missionary thank-offering. Bro. Kujath next goes to Morris, Man., for a series of meetings and then to Regina, Sask.

Miss Amanda Kruse, a member of our church in Lorraine, Kans., and a graduate of the Moody Bible School, Chicago, has entered the service of the Sudan Interior Mission. Miss Kruse reached her destination in Africa in December. She had planned to take up language study first but may have been since called into substitute work on account of the illness of one of the missionaries.

The church at Lorraine, Kans., is one of our greatest rural churches. The congregations usually fill the spacious building both morning and evening and form an inspiration to every visiting minister. The Editor of the "Herald" spent Jan. 17-18 in Lorraine and had a busy and happy time preaching, teaching the men's class, addressing the Sunday school and the Young People's society. Missionary Steinberg of China, on furlough, after visiting his family in Wasco, Cal., returns Feb. 7 and will supply till the new pastor begins in June.

Miss Frieda Rieke, who was missionary in the Bethel German Baptist church in Buffalo, N. Y., and later on with the Clinton Hill church in Newark, N. J., and was obliged to relinquish her work there on account of ill health is now engaged as nurse in the German Baptist Old People's Home in Chicago, Ill. She has written an interesting story of a Christmas season with "Old Folks at Home" there for this number of the "Herald."

Rev. G. Wetter, pastor at Alpena, Mich., for the last three years, has accepted the call of the church at Watertown, Wis., succeeding Rev. C. J. Bender. He begins his new charge April 1.

Rev. A. P. Schulz, pastor of the Germantown and Cathay, N. D., churches, has resigned his charge.

The membership of the Young People's society of the Second church, Philadelphia, Pa., Rev. S. A. Kose, pastor, now numbers 117. The Sunday school made a gain of 25% during 1925.

The church of the Alta P. O. community, a country station of the Turtle Lake, N. D., church, Rev. E. Broeckel, pastor, held revival services from Jan. 11-22. These special meetings were conducted by Rev. A. Kraemer of Fessenden, N. D. Ten persons were saved and the church strengthened by these meetings.

The volunteer choir of Temple Baptist Church, Mt. Oliver Borough, Pittsburgh, under direction of Prof. G. L. Smink, rendered the Christmas Cantata "Tidings of Great Joy" on the Sunday preceding Christmas. This offering was greatly enjoyed by a capacity audience and many requests for a repetition of the recital were received. As a result, the choir was called upon to repeat the singing of the cantata on Sunday evening, January 17. By special request the members of the Choir rendered the same cantata over the radio on Sunday afternoon, January 17, at 3 P. M., the broadcasting station being WCAE of the Pittsburgh Press and Kaufmann & Baer Co., Pittsburgh, Pa. Mr. Thomas Smink, son of Prof. G. L. Smink, assisted at each offering of the cantata with violin obligato.

The Madison, S. D., church observed New Year's day with a dinner at which 200 were served. Pastor Argow whose birthday occurred the next day was congratulated by Deacon H. F. Krueger on behalf of the church and presented with a large spray of carnations and a birthday cake. The Sunday school made an offering of \$155.46 for our work at its White Christmas festival. The young men outstripped the ladies in the recent B. Y. P. U. attendance contest, but the ladies have issued a challenge for another trial during February. Rev. W. J. Appel of Minneapolis conducted revival meetings from Jan. 11-22.

Fundamentals—But Not for Baptists

"Reginald," said the Sunday school teacher during the lesson on the baptismal covenant, "can you tell me the two things necessary to baptism?"

"Yes, ma'am," said Reginald, "Water and a baby."—Everybody's Magazine.

The Baptist Herald

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The Baptist Herald

George Washington—the Christian

G. H. SCHNECK

GEORGE WASHINGTON'S moral habits have been discussed again lately. Old charges against him have been restated: He was a great cardplayer, a distiller of whiskey, cursed and often used violent language. In explanation of such defects it has been said: In all this Washington typified the true Southern gentleman of his time.

We all are in our moral and religious standards more or less influenced by the social tendencies of the times and places we live in. We cannot sever ourselves from them completely. Neither could George Washington. Of the best of us it is ever true: "One thing thou lackest." Throwing stones at others is easy. Grateful people, however, are always inclined to place halos around their heroes, but alas—these heroes are but human and men of flesh and blood.

Indeed, the Father of our Country was a gentleman: Courtesy, kindness, self-control, diligence, punctuality were outstanding traits of his character. He was an aristocrat, somewhat distant, of fine stately bearing; he was a prudent manager, economic and rigid in money matters. But cultural qualities do but faintly reveal the deeper traits of the religious life. The religion of a man is after all a precious personal possession, which though known by its fruit is hidden away in the secret chamber of the soul. Who is he that can intrude into it? Who would even attempt it and claim full knowledge of these secrets? And Washington but rarely spoke of himself.

He always yearned for the Divine. The man who according to tradition, almost sacred to the American, prayed in the secluded grove of Valley Forge had as a young man written his own prayer book, prayed at his bedside and said grace at every meal; he read his Bible and attended church. In later years his Sunday afternoons were mostly spent in quiet private devotion; the Lord's Day was sacred and holy to him. Although never confirmed he was warden and vestry-man in the Episcopal church of his Virginia home and as such as faithful as in every other task.

George Washington was a man of strong faith in the rulership and guidance of God. Somebody has counted in his letters and diaries 79 different names which he employs in reference to God. True—in what he wrote he hardly ever uses the most wonderful name of God, the name "Father." Washington's faith in God was a stern aspect of God's special providence, a serious, sombre reverence and a pious dependence on the Almighty. The great historian George Bancroft rightly says of him: "Belief in God and trust in his overruling

power formed the essence of George Washington's character."

Indeed Washington had a passionate nature which was often tried to the utmost; yet the times when he lost control of himself are so few that each can be remembered individually. And who is greater:—The man of fiery temper who bridles his passion or the frigid, indifferent man who apparently has no temper at all and glories in this? And as to the faults which Washington shared with his times and his class it may be said they were more than offset by the traits which put his life far above the prevailing ethical standards of the social strata in which he moved. He identified himself completely with a great cause. He would not sell or hire out slaves because he would not divide his families. In his will he set all slaves free which he held in his own right. The spirit of Jesus constrained him.

And yet we find hardly any direct reference to Jesus in his many letters and diaries. Thus he was even suspected of infidelity. But faith is not a matter of verbal terms. Parading with the name of Jesus is by no means conquering with him and being conquered by him. In fact—abuse, misrepresentation, vilification beset Washington often and his sensitive nature felt them acutely. But he could overcome it all and forgave. A Greater One than he was upheld him in doing this.

"Father of Mercies, take me to thyself" were Washington's last words; the prayer for God's mercy and grace had certainly been the secret and silent petition also in the life of him who has been and is the First in the Hearts of his Countrymen.

Common-Sense "Hows"

JOHN F. COWAN

X—How to Build a Good Character

The acid test of all the foregoing "Hows" is, "What kind of characters have we?" Given character enough, and education, a strong body, social standing, thrift, friends, and everything else discussed will follow. How, then, shall we build that dynamic sort of character? First we must have—

An ideal as our blue-print for the building. We form such an ideal by studying our human heroes and heroines, and by visioning that **Great Character** of all history. His life inks the lines of our building plan. What are some materials we need for our building?

Only good thoughts can make good character. You can't mix mud and trash into cement and get a strong wall. A dishonest, mean thought harbored by us weakens our structure. "As a man thinketh in his heart so is he."

Actions crystalize into habits. It may look like

a small thing to filch the firm's postage stamps for private use; it will never be found out; but it enters into the character of the one who does it, as a part of a habit. It leaves a discoloration there, like the dark streaks in the white limestone stalagmites in Mammoth Cave. One day the water was roiled, and it left its indelible stain. One can't "put his hands in dirty water" in business, and then wash them with soap.

A recipe for making a character:—"Sow a thought and reap an action. Sow an action and reap a habit. Sow a habit and reap a character." And again, "As the tree is inclined, so will it fall."

Character grows from within, outward. Before the great Roosevelt Dam was built, some engineer thought it out in his mind, and put it on paper. What we are thinking, desiring, willing to become, in our secret thoughts, that in embryo is the character we shall bear. The inward grows into the outward; and as the material in our bodies is renewed, this inward pressure of a developing character molds our faces into the likeness of that which is within. You can't be beautiful unless you think beautiful thoughts.

Editorial Jottings

JESUS ONCE ADMONISHED the disciples when fields were ripe for the harvest that they should pray the Father to thrust forth laborers into the harvest. The prayer he suggested was not for the creation of laborers, or the producing of them. They were apparently at hand; only they did not go into the field. They needed thrusting forth. For the work in our churches there are workers equal by divine help to the task. They need putting into the harness.

REV. C. W. KOLLER, author of the article, "Safeguards to Youth," is one of our German Baptist boys who is "making good." He entered the Southwestern Baptist Theological Seminary at Seminary Hill from our church at Waco, Tex. He graduated last year and is now a fellow and teacher in the New Testament department of the Seminary. The attendance at Southwestern now outrivals that of any other Baptist Seminary.

A PROFESSOR in an Eastern Baptist Seminary has published an article "In Defence of King Saul," the first king of Israel. He refuses to regard Saul as a bad king and asserts, his worth grows on him the more he reads his life. In order to elevate Saul, he underrates and slights David and wishes the Davidic descent of Jesus might be shown to be erroneous. If messianic forecasts are in order, he prefers to set up King Saul as a type of Jesus! It is a remarkable case of special pleading, one that ignores a heap of Scripture and puts a peculiar twist into the Scripture he uses. It will not surprise us to see an attempt in print soon on the part of someone to whitewash Judas and to set him up as a much abused and misunderstood character, who ought to be a type of Paul or Peter or some other saint.

REV. E. C. JANZEN of Lorraine, Kans., is no doubt at present our oldest living German Baptist minister. He graduated from Rochester seminary in 1863. He is now in his ninety-first year and blessed with fair bodily health for his advanced years. His mental powers are unabated and his interest in denominational doings is still keen. With him, years do not count in the life of the spirit. We enjoyed a visit with Prof. Janzen on our recent visit to Lorraine. With J. A. Schulte of Forest Park, Prof. Janzen enjoys the honor of being the last survivors of the first General Conference at Wilmet, Can., in 1865. After being principal of Monee Academy in Illinois, Prof. Janzen with his colleague Staassen founded the German Baptist colony in Kansas from which the Lorraine church has sprung. It is a prosperous community. Prof. Janzen enjoys reading the "Baptist Herald" and repeatedly expressed his appreciation of our paper. May the joy of the Lord continue to be the strength of his remaining days!

The Safeguards of Youth

C. W. KOLLER

HOW meet the tides of twentieth century worldliness? Here is a real problem for the leaders of Israel, and a happy sign it is that with the growth of the problem there has come a corresponding growth of concern for its solution. Our youth is not ignorant concerning the ways of the world; nor are the aspirations of our youth in any wise different from the aims of godly parents and leaders who are but joining hands with them in meeting the perils of the tide.

In one of the great floods which swept down the Brazos River a few years ago it seemed that the railroad bridges at Waco would be torn from their foundations and carried away with the current. Already the great steel frames were quivering and still the flood was rising. Quick and vigorous action was necessary to save the structures. Locomotives and loaded coal cars were rolled out on the bridges to weight them down, and at the same time huge pile drivers were put to work building a sheltering circle around one of the abutments which was imperfectly grounded. In this analogy we find the full program for safeguarding our youth: responsibilities in the Kingdom within; and here and there special provisions to help keep the world out.

Intercessory Prayer

The preacher in a recent revival meeting called for testimonies on the question, "What influences were most effective in leading you to Christ?" The majority testified that the most potent factor in their salvation was the prayer of mother. Prayer succeeds where scolding fails. Many a father or mother who is weeping, "O where is my boy tonight?" might have saved a soul and a career by the lifelong practice of intercessory prayer.

Unceasing Watchcare

How extremely rare to find an unsaved man with stainless moral character! No external safeguards are really adequate without religious conviction in the heart of the youth to sustain his morality. An early conversion should therefore be the first object of every prayer for the rising generation. Souls that are transplanted into the Kingdom late in life find great difficulty in removing the tarnish of earlier years and making themselves useful in Christian service. The watchcare of youth must be uninterrupted if disaster is to be avoided.

A quarrel occurred about four years ago in one of our English churches in Central Texas. This church, with a splendid young people's work, had become pastorless and the factions could not agree. As a result the doors were closed for eight months while the members sulked. The work was taken up anew, and the pastor has labored with unsurpassable diligence, but with the most meagre results, to reclaim the youth of the community. When the church relinquished its hold on the young people the world got them. Neither time nor eternity will ever see the loss recovered.

Worthy Example

It is not our virtues, but our faults, which are most likely to be transmitted and emulated. The worthy example of a parent will be followed **sometimes**; the faults, **nearly always**. When King David fell into his terrible sin he was setting an example which his son, the Crown Prince Amnon, quite naturally followed. Result: adultery, murder, disruption in the royal succession to the throne, and unspeakable grief to the father and others.

A father came to one of our deacons a few months ago with a tearful plea for the latter to help him to locate his son who had run away from home. The aged deacon did not deepen the grief of the father by reminding him; but he well remembered listening to an identical plea from the father's father when he himself had run away from home thirty years ago. In the membership of a certain church it was observed that one of the members never met an obligation except under compulsion. Later it was discovered that his brother, who was not a Christian, was reputed to be utterly without scruples; and further inquiry brought out the fact that there were six brothers in all, scattered over Texas, and that they were all alike in character. It was no surprise to learn that they were but emulating the example of their father.

Favorable Home Influences

"Lot pitched his tent toward Sodom." Disaster followed. Christian families are continually "pitching their tents toward Sodom" where money-making opportunities are more favorable. But what about the higher values? Here is how one family solved the problem. They had recently moved into the neighborhood of a slaughter pen with their one little boy. One day the boy hap-

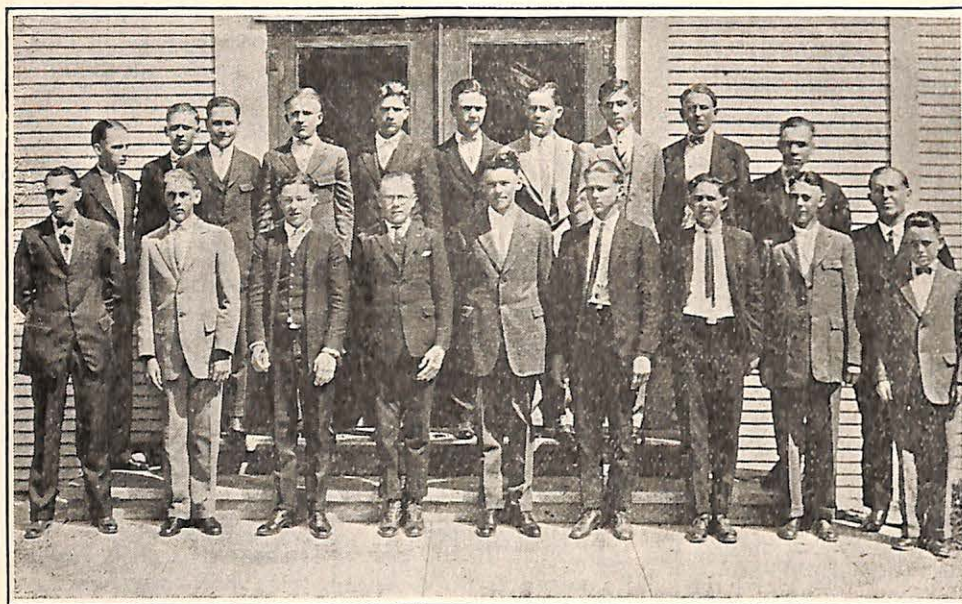
pened to witness the slaughter of one or two animals. Horrified and screaming with terror he ran to his mother. She comforted him and admonished him not to go near the slaughter pen again. Of course curiosity carried him back many times—without the mother's knowledge. Finally she chanced to find out about it, and discovered upon inquiry that the child had largely lost his original finer sensibilities and was not shocked as formerly at the sight of bloodshed. An immediate move to another locality followed.

The family altar, with all the sons and daughters alternately participating in prayer and Scripture reading, would wonderfully simplify many a problem of youth. Needless to say, the attitude of the home toward church and pastor will largely determine the influence of the latter for good. The church should be exalted and the pastor supported in his labors to build the spirituality of the family. The same is to be said with reference to B. Y. P. U. Federations and church associations and conventions. A certain father never raised any questions when his children wanted the family "Ford" to run to Waco for the "Cotton Palace Exposition" or for the circus; but when the "Ford" was wanted for going to Waco for the Sunday school or B. Y. P. U. Zone meeting "this running around took too much gasoline, oil and tires." Such occasions are not the time for calculating the cost of gasoline and oil.

Adequate Provisions in the Church Life

The social instincts of youth are not to be ignored or denied but provided for. The Southwestern Baptist Theological Seminary at Fort Worth in training workers for every phase of church life provides one course for the exclusive study of social plans for young people. Two class hours per week for half a year are devoted to the planning of socials that will properly entertain and help to hold our young people, in the face of worldly attractions. Our larger churches are providing rooms for both the Sunday services and the week-day socials of our young people. The latest church constructions provide so far as possible for every exit from the B. Y. P. U. rooms to lead into the main auditorium of the church, hereby removing the temptation to go elsewhere instead of attending preaching service after the B. Y. P. U. hour.

In addition to the providing of physical equipment, our churches might strengthen their young people by more actively enlisting them in soul winning. What would be more heartening than for the B. Y. P. U. after long and prayerful preparation to take the Sunday night evangelistic service occasionally and there win souls to Christ? This has been done with wonderful results. Soul winning is the quickest and surest means for building that spiritual physique so needed by our maturing youth. The finest of all safeguards for our youth is to keep them so busy in the Lord's business of soul winning and Kingdom expansion as to practically remove them from the necessity of being safeguarded.



Young Men's Class, Lodi, Cal.

This fine group of stalwart and manly fellows pictured above is the Young Men's Class of the Sunday school of our church in Lodi, Cal. An unusual feature about this class is that all of them are students in the local High School. Some members of the class were not present when the picture was taken.

The pastor of the Lodi church, Rev. G. E. Lohr, is the teacher of this class. He is the second one in the front row at the extreme right. We wish the class a great year in growth, both in numbers and in wisdom and favor with God and men.

New Grand Piano for Temple Church School

Santa Claus visited the Sunday school of Temple Baptist Church, Mt. Oliver Borough, Pittsburgh, and presented the members with a Grand Piano. As a result, Temple Sunday school begins the new year better equipped than ever to offer praise to the Lord in music and song. The instrument is valued at \$1250, but did not cost the Sunday school quite that much, due to careful purchasing by the Piano Purchasing Committee. This committee in addition to making the selection and purchasing the piano, has worked out a plan for the collection of the money required to pay for the instrument. A strenuous campaign is to be undertaken by the Sunday school and each class and member is expected to take part. Pledges have been made and payments extended over a period of a few weeks, the scholars contributing weekly towards their pledge, which contribution they make in addition to their usual offering. Interest is being maintained at a high pitch by efforts of the Piano Committee, a check-up being made each Sunday to encourage scholars to keep up their payments.

At the close of the campaign, a musical concert will be given by artists to be furnished by the company from whom the piano was purchased.

Mightily Interested

A certain man received a black-hand letter demanding that a thousand dollars be deposited in a specified place or his wife would be kidnapped. The man wrote the following reply: "I haven't got the thousand dollars, but I'm mightily interested in your proposition."

Although very little has been heard from the Walnut St. Baptist Church, Newark, its young people are nevertheless alive and mightily interested in the "Baptist Herald" and its mission. We are trying to do our bit in promoting the Lord's work in our society and in the community.

In October a group of about twelve young people went out one Sunday afternoon to canvass the neighborhood and extend invitations to the strangers to come to our church and Sunday school. On December 2nd, after several months of thorough practice, a play by Walter Ben Hare, entitled: "An Old-Fashioned Mother," was given to quite a large audience. Besides being a financial success, some good moral principles were also emphasized which we trust were beneficial to those present. The good proceeds inspired the society to present the church with \$100 toward a fund for building a new kitchen and a dining room. Now we are getting busy to raise our quota of the sum of money devoted by the German Baptist Young People's and Sunday School Worker's Union of the Atlantic Conference for remodeling the Seminary building at Rochester.

Our young people meet every Tuesday evening for social, educational and devotional purposes. A series of programs is planned six months in advance to which we adhere as well as we can.

A new feature of the society is the recently organized devotional service on Sunday evening at 6.45. A group-leader takes charge of the meeting and assigns certain topics to the four other members of the group. This helps to inspire others to take part also. The material is taken from the "Young People's Leader," published by the American Baptist

Publication Society. This might be helpful to other societies.

We are looking forward to a successful year and wish our many sister societies God's richest blessing in all their activities. RUTH C. MILLER, Sec.

Good News From Goodrich

The Young People's Society of Goodrich, N. D., has ended the year 1925 with many blessings from the dear Lord.

We are indeed very thankful to our president, August Felchle, and our pastor, Rev. S. J. Fuxa, who by the help of the Lord led our Y. P. S. through the last six months with great success.

Our officials are elected for a term of six months.

As we were very busy practicing and getting ready for the Jugendbund that met here the latter part of July we had our first program for the last half year on August 9.

The Jugendbund was quite a success even though it rained so hard that the minister speaking could not be heard or understood and had to wait for a few minutes, and give the choir and congregation a chance to sing.

Since August we have had a total of 13 meetings as follows: 3 business meetings, 1 special business meeting, 1 mission program, 1 literary program, 6 devotional meetings. One Thanksgiving program was given after which a collection for missions was made which amounted to \$82.20.

The evening of December 29 will always remain a pleasant memory with the members of the society who were so fortunate as to be present. This date served as the occasion of an entertainment in honor of our pastor. Rev. Fuxa has always been a booster of the young people to such an extent that at times it has been to his detriment. The Y. P. S. thought it a fitting tribute to make him the honorary guest of this entertainment. The president called in turn upon each member present to express in a few words his appreciation of the work that Rev. Fuxa had done for and among us. After these simple ceremonies the banquet proper was heartily enjoyed by all.

The Y. P. S. in the year 1926 will try to do more work for our Lord and Master.

Our visitation committee made a resolution to visit more sick people and to cheer more sad hearts this year than ever before.

EVA SCHNEIDER, Sec.

Mr. Walter Laetsch, who went to the Northern Baptist Seminary, Chicago, from the membership of the High St. church, Buffalo, N. Y., was ordained in December by a council of nine churches, in response to a call for a council by the Bethlehem Baptist church of the Logansport, Ind., Association. E. L. A. Hill was moderator and Dr. B. R. Kent, clerk. The sermon was preached by Dr. Geo. W. Taft. Rev. W. Laetsch is pastor-elect of the Bethlehem church.

The Sunday School

The Teacher

Lord, who am I to teach the way
To little children day by day,
So prone myself to go astray?

I teach them *knowledge*, but I know
How faint they flicker and how low
The candles of my knowledge glow.

I teach them *power* to will and do,
But only now to learn anew
My own great weakness through and through.

I teach them *love* for all mankind
And all God's creatures, but I find
My love comes lagging far behind.

Lord, if their guide I still must be,
Oh, let the little children see
A teacher leaning hard on thee!

—From The Dawn.

A "February" Bible Drill

In one school a Bible drill by months is conducted by each class compiling a set of acrostic memory verses, using the letters of the month following the one in which the compilation is made, and when handed unsigned to the pastor and superintendent they decide which shall be the official acrostic for the entire school to commit to memory. It is then posted on the bulletin board for each class to copy.

Here is one by way of suggestion from Alan Pearce's "Bible Alphabets and Memory Work" (The Sunday School Times Co., Philadelphia, 25 cts.).

Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will help thee; yea, I will uphold thee with the right hand of my righteousness (Isa. 41:10).

Every word of God is pure: he is a shield unto them that put their trust in him (Prov. 30:5).

Bear ye one another's burdens, and so fulfill the law of Christ (Gal. 6:2).

Recompense to no man evil for evil. Provide things honest in the sight of all men (Rom. 12:17).

Unto thee, O Lord, do I lift up my soul (Ps. 25:1).

A soft answer turneth away wrath: but grievous words stir up anger (Prov. 15:1).

Righteous lips are the delight of kings; and they love him that speaketh right (Prov. 16:13).

Ye are bought with a price; be not ye the servants of men (1 Cor. 7:23).

—S. S. Times.

A Perfect Answer

A Sunday school teacher asked her class how many disciples Jesus had.

"Twelve" was the prompt reply of one boy.

"Pretty good," smiled the teacher in approbation.

"Pretty good?" he sniffed. "It's perfect."

What Is Your Training For?

"Will you accept command of the first three years' regiment in this State?" Such was the question placed before General O. O. Howard at the outbreak of the Civil War in a telegram sent him from the State of Maine.

General Howard was a graduate of the Military Academy, and at that time was teaching mathematics. He went home and consulted his wife.

"I think that you could take a lieutenant's or even a major's position," Mrs. Howard replied; "but I don't see how you could take charge of so many men." Mr. Howard, therefore, hesitated to consider what reply to make to the telegram. Then he consulted General John F. Reynolds; in fact, he left the decision with him.

"Don't you think you could command a regiment as well as a lawyer, a doctor, or a farmer? What is the use of educating a man if he cannot command?" Such was the way in which General Reynolds answered Howard.

The latter went home and sent a telegram with the one word "Yes." No other consistent answer could be given after the searching question of General Reynolds.

Trained persons are found in many of our Sunday schools, yet often they decline to serve as teachers. Some of these young people have been educated in colleges or normal schools, others have taken courses in teacher training in the Sunday school; yet they still give an evasive answer when asked by the superintendent to take charge of a class.

"What's the use of training if one will not use it?" is a question which might well be put to such persons. Are they fair to the school or to themselves if they persistently decline to assume such responsibility?

It is the mission of the Sunday school, in part, to train its young people for service; and then to impress upon those thus trained the duty of rendering that service to the best of their ability.—The Sunday School Journal.

The Teacher's Life Counts

A woman who was starting on a limited train for California took from her suitcase a Bible, her church paper, and some other Christian literature. When the porter came along he glanced at the literature, smiled graciously, and said, "We won't have no complains from this section." Evidently the porter's experience in serving Christian people had been unusually happy. Do your pupils feel toward you as the porter did toward his passenger—that you are the embodiment of Christian virtues? A teacher who lives his religion every hour of every day shall be blessed in his teaching.—S. S. Journal.

The Make-Up of a Good Treasurer

He will be a thorough Christian.

He will be frank with his statements.

His books will always be open for inspection.

He will be orderly and systematic in his bookkeeping, keeping his records where they can readily be found.

He will be tactful, speaking at the right time and holding his tongue when no words are necessary.

He will be extremely accurate—accurate to the cent in his figures of the money he is safeguarding.

He will be prompt in his payment of bills, so that the charge that religious organizations are "slow to pay" will have no foundation.

He will be a careful guardian of the treasury, diligently watching those who would be too free in spending the school's money.

He will be vigorous in his activities, not always remaining passive, but striking out actively to keep the finances of the school on a strong basis.—The Officer.

Sunday School Enrollment

North America leads the world in the number of Sunday schools and in the total enrollment of Sunday school pupils of all denominations. There are 155,944 Sunday schools scattered throughout the continent with an enrollment of more than eighteen and one-half million boys and girls and young people. Europe ranks second, having 68,000 Sunday schools and an enrollment of about eight million. Asia, surprisingly enough, is third in order. According to the latest statistics available, there are in Asia more than a million Sunday school pupils in attendance upon some 32,000 different schools.

These figures would seem to be an encouraging confirmation of the efficacy of missionary work in the Orient. Africa, Oceania, South America, and the West Indies follow in the order named.—Classmate.

Personality

There are a great many mechanical devices for building and holding Sunday school pupils which could be discarded if we were willing to put perseverance and time in their place. There is no substitute for personal interest. Even a post-card with a beautiful picture is a cold welcome compared with the warm handclasp. Boys and girls, men and women, are individuals, and they will usually react when treated as such.

The Enchanted Barn

Grace Livingston Hill

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(Continuation)

CHAPTER XX

The cement floor had been down a week and was as hard as a rock, when one day two or three wagon-loads of things arrived with a note from Graham to Mrs. Hollister to say that he would be glad if these might be stored in one corner of the basement floor, where they would be out of the way and not take up too much room.

Harley and George went down to look them over that evening.

"He said something about some things being taken from the office building," said Harley, kicking a pile of iron pipes with his toe.

"These don't look like any old things that have been used," said George thoughtfully. "They look perfectly new." Then he studied them a few minutes more from another angle, and shut his lips judiciously. He belonged to the boy species that has learned to "shut up and saw wood," whatever that expression may mean. If anything was to come out of that pile of iron in the future, he did not mean to break confidence with anybody's secrets. He walked away whistling and said nothing further about them.

The next day Mrs. Graham came down upon the Hollisters in her limousine, and an exquisite toilet of organdie and ribbons. She was attended by Elizabeth, wild with delight over getting home again. She begged Mrs. Hollister very charmingly to take care of Elizabeth for three or four weeks, while she and her husband were away, and to take her entire family down to the shore and occupy their cottage, which had been closed all summer and needed opening and airing. She said that nothing would please Elizabeth so much as to have them all her guests during September. The maids were there, with nothing to do but look after them, and would just love to serve them; it really would be a great favor to her if she could know that Elizabeth was getting a little salt air under such favorable conditions. She was so genuine in her request and suggested so earnestly that Shirley and George needed the change during their vacation, and could just as well come down every night and go up every morning for a week or two after the vacations were over, that Mrs. Hollister actually promised to consider it and talk it over with Shirley when she came home. Elizabeth and Carol nearly went into spasms of joy over the thought of all they could do down at the shore together.

When Shirley came home she found the whole family quite upset discussing the matter. Carol had brought out all the family wardrobe and was showing how she could wash this, and dye that, and turn the skirts upside down, and

put a piece from the old waist in there to make the lower part flare; and Harley was telling how he could get the man next door to look after the hens and pigeons, and there was nothing needing much attention in the garden now, for the corn was about over except the last picking, which wasn't ripe yet.

Mrs. Hollister was saying that they ought really to stay at home and look up another place to live during the winter, and Carol was pleading that another place would be easier found when the weather was cooler anyway, and that Shirley was just awfully tired and needed a change.

Shirley's cheeks grew pink in spite of the headache which she had been fighting all day, when she heard of the invitation, and sat down to think it out. Was this, then, another of the kind schemes of her friend to make the way easier for her? What right had she to take all this? Why was he doing it? Why were the rest of the family? Did they really need some one to take care of Elizabeth? But of course it was a wonderful opportunity, and one that her mother at least should not let slip by. And Doris! Think of Doris playing in the sand at the seaside!

Supper was flung onto the table that night any way it happened, for they were all too excited to know what they were about. Carol got butter twice and forgot to cut the bread, and Harley poured milk into the already filled water-pitcher. They were even too excited to eat.

Graham arrived with Elizabeth early in the evening to add his pleading to his mother's, and before he left he had about succeeded in getting Mrs. Hollister's promise that she would go.

Shirley's vacation began the first of September, and George had asked for his at the same time so that they could enjoy it together. Each had two weeks. Graham said that the cost of going back and forth to the city for the two weeks would be very little. By the next morning they had begun to say what they would take along, and to plan what they would do with the dog. It was very exciting. There was only a week to get ready, and Carol wanted to make bathing-suits for everybody.

Graham came again that night with more suggestions. There were plenty of bathing-suits down at the cottage, of all sizes and kinds. No need to make bathing-suits. The dog, of course, was to go along. He needed the change as much as anybody, and they needed him there. That breed of dog was a great swimmer. He would take care of the children when they went in bathing. How would Mrs. Hollister like to have one of the old Graham servants come over to sleep at the barn and look after things while they were gone? The man had really nothing to do at home while

everybody was away, as the whole corps of servants would be there, and this one would enjoy coming out to the country. He had a brother living on a place a mile away. As for this trip down there, Graham would love to take them all in the big touring-car with Elizabeth. He had been intending to take her down that way, and there was no reason in the world why they should not all go along. They would start Saturday afternoon as soon as Shirley and George were free, and be down before bedtime. It would be cool and delightful journeying at that hour, and a great deal pleasanter than the train.

So one by one the obstructions and hindrances were removed from their path, and it was decided that the Hollisters were to go to the seashore.

At last the day came.

Shirley and George went off in the morning shouting last directions about things. They were always having to go to their work whatever was happening. It was sometimes hard on them, particularly this day when everything was so delightfully exciting.

The old Graham servant arrived about three o'clock in the afternoon, and proved himself invaluable in doing the little last things without being told. Mrs. Hollister had her first gleam of an idea of what it must be to have plenty of perfectly trained servants about to anticipate one's needs. He entered the barn as if barns were his native heath, and moved about with the ease and unobtrusiveness that marks a perfect servant, but with none of the hauteur and disdain that many of those individuals entertain toward all whom they consider poor or beneath them in any way. He had a kindly face, and seemed to understand just what was to be done. Things somehow moved more smoothly after he arrived.

At four o'clock came Graham with the car and a load of long linen dust-cloaks and veils. The Hollisters donned them and bestowed themselves where they were told. The servant stowed away the wraps and suitcases; Star mounted the seat beside Harley, and they were ready.

They turned to look back at the barn as the car started. The old servant was having a little trouble with the big door, trying to shut it. "That door is a nuisance," said Graham as they swept away from the curb. "It must be fixed. It is no fit door for a barn anyway." Then they turned up around Allister Avenue and left the barn far out of sight.

They were going across country to the Graham home to pick up Elizabeth. It was a wonderful experience for them, and that beautiful ride in the late afternoon; and when they swept into the great gates, and up the broad drive to the porte-cochere, Mrs. Hollister was quite overcome with the idea of being beholden to people who lived in such grandeur as this. To think she had actually invited their son to dine in a barn with her! Elizabeth came rushing out eagerly, all ready to start, and climbed in beside Carol. Even George, who was usually

silent when she was about, gave her a grin of welcome. The father and mother came out to say good-by, gave them good wishes, and declared they were perfectly happy to leave their daughter in such good hands. Then the car curved about the great house, among tennis courts, green-houses, garage, stable, and what not, and back to the pike again, leaping out upon the perfect road as if it were as excited as the children.

Two more stops to pick up George, who was getting off early, and Shirley, who was through at five o'clock, and then they threaded their way out of the city, across the ferry, through another city, and out into the open country, dotted all along the way with clean, pretty little towns.

They reached a lovely grove at sundown and stopped by the way to have supper. Graham got down and made George help him get out the big hamper.

There was a most delectable lunch; sandwiches of delicate and unknown condiments, salad as bewildering, soup that had been kept hot in a thermos bottle, served in tiny white cups, iced tea and ice-cream meringues from another thermos compartment, and plenty of delicious little cakes, olives, nuts, bonbons, and fruit. It seemed a wonderful supper to them all, eaten out there under the trees, with the birds beginning their vesper songs and the stars peeping out slyly. Then they packed up their dishes and hurried on their beautiful way, a silver thread of moon coming out to make the scene more lovely.

Doris was almost asleep when at last they began to hear the booming of the sea and smell the salt breeze as it swept back inland; but she roused up and opened wide, mysterious eyes, peering into the new darkness, and murmuring softly "I want to see ze osun! I want to see the gate bid watter!"

Stiff, bewildered, filled with ecstasy, they finally unloaded in front of a big white building that looked like a hotel. They tried to see into the deep, mysterious darkness across the road, where boomed a great voice that called them, and where dashing spray loomed high like a waving phantom hand to beckon them now and again, and far-moving lights told of ships and a world beyond the one they knew,—a wide, limitless thing like eternity, universe, chaos.

With half-reluctant feet they turned away from the mysterious unseen lure and let themselves be led across an unbelievably wide veranda into the bright light of a hall, where everything was clean and shining, and a great fireplace filled with friendly flames gave cheer and welcome. The children stood bewildered in the brightness while two strange serving-maids unfastened their wraps and dust-cloaks and helped them take off their hats. Then they all sat around the fire, for Graham had come in by this time, and the maids brought trays of some delicious drink with little cakes and crackers, and tinkling ice, and straws to drink with. Doris almost fell asleep again, and was carried up-stairs by Shirley and put to bed

in a pretty white crib she was too sleepy to look at, while Carol, Elizabeth, George and Harley went with Graham across the road to look at the black, yawning cavern they called ocean, and to have the shore-lighthouses pointed out to them and named one by one.

They were all asleep at last, a little before midnight, in spite of the excitement over the spacious rooms, and who should have which. Think of it! Thirty rooms in the house, and every one as pretty as every other one! What luxury! And nobody to occupy them but themselves! Carol could hardly get to sleep. She felt as if she had dropped into a novel and was living it.

When Graham came out of his room the next morning the salt breeze swept invitingly through the hall and showed him the big front door of the upper piazza open and some one standing in the sunlight, with light, glowing garments, gazing at the sea in rapt enjoyment. Coming out softly, he saw that it was Shirley dressed in white, with a ribbon of blue at her waist and a soft pink color in her cheeks, looking off to sea.

He stood for a moment to enjoy the picture, and said in his heart that sometime, if he got his wish, he would have her painted so by some great artist, with just that little simple white dress and blue ribbon, her round white arm lifted, her small hand shading her eyes, the sunlight burnishing her brown hair into gold. He could scarcely refrain from going to her and telling her how beautiful she was. But when he stepped quietly up beside her only his eyes spoke, and brought the color deeper into her cheeks; and so they stood for some minutes, looking together and drawing in the wonder of God's sea.

"This is the first time I've ever seen it, you know," spoke Shirley at last, "and I'm so glad it was on Sunday morning. It will always make the day seem more holy and the sea more wonderful to think about. I like best things to happen on Sunday, don't you, because that is the best day of all?"

Graham looked at the sparkling sea all azure and pearls, realized the Sabbath quiet, and marvelled at the beauty of the soul of the girl, even as her feeling about it all seemed to enter into and become part of himself.

"Yes, I do," said he. "I never did before, but I do now,—and always shall," he added under his breath.

That was almost as wonderful a Sabbath as the one they had spent in the woods a couple of weeks before. They walked and talked by the sea, and they went to the little Episcopal chapel, where the windows stood open for the chanting of the waves and the salt of the breeze to come in freely, and then they went out and walked by the sea gain. Wherever they went, whether resting in some of the many big rockers on the broad veranda or walking on the hard smooth sand, or sitting in some cozy nook by the waves, they felt the same deep sympathy, the same conviction that their thoughts were one, the same wonderful

thrill of the day and each other's nearness.

Somehow in the new environment Shirley forgot for a little that this young man was not of her world, that he was probably going back soon to the city to enter into a whirl of the winter's season in society, that other girls would claim his smiles and attentions, and she would likely be forgotten. She lost the sense of it entirely and companioned with him as joyfully as if there had never been anything to separate them. Her mother, looking on, sighed, feared, smiled, and sighed again.

They walked together in the sweet darkness beside the waves that evening, and he told her how when he was a little boy he wanted to climb up to the stars and find God, but later how he thought the stars and God were myths like Santa Claus, and that the stars were only electric lights put up by men and lighted from a great switch every night, and when they didn't shine somebody had forgotten to light them. He told her many things about himself that he had never told to any one before, and she opened her shy heart to him, too.

Then they planned what they would do next week when he came back. He told her he must go back to the city in the morning to see his father and mother off and attend to a few matters of business at the office. It might be two or three days before he could return, but after that he was coming down to take a little vacation himself if she didn't mind, and they would do a lot of delightful things together: row, fish, go crabbing, and he would teach her how to swim and show her all the walks and favorite places where he used to go as a boy. Reluctantly they went in, his fingers lingering about hers for just a second at the door, vibrating those mysterious heart-strings of hers again, sweeping dearest music from them, and frightening her with joy that took her half the night to put down.

(To be continued)

Not a Christian Potato

A certain little boy, only seven years old, who was trying hard to be a Christian, was watching the servant Maggie as she pared the potatoes for dinner. Soon she pared an extra large one, which was very white and nice on the outside; but when cut into pieces, it showed itself to be hollow and black inside with dry rot. Instantly Willie explained, "Why, Maggie, that potato isn't a Christian."

"What do you mean?" asked Maggie. "Don't you see it isn't good clear through?" was Willie's reply.

This little boy had learned enough of the religion of Jesus to know that a Christian must be sound and right clear through.—The Little Christian.

* * *

Window cleaners are not the only men whose occupation is hazardous. We recently read of a magazine editor who dropped eleven stories into a waste basket.—Boys' Life.



Delegates and Visitors, Dakota Conference, Fessenden, N. D., June, 1925

Courtesy of "Missions"

Some Foremost Objectives

The Promotion Committee of the young people's society of the Erin Ave. church, Cleveland, O., has issued an attractive card hanger, 8x4½ inches in size, for the society members. It features the following prime objectives of the society:

1. Daily Prayerful Reading of the Scriptures.
2. Daily Prayer and Devotions.
3. Personal Soul Winning for Christ.
4. Public Testimony for Christ.
5. Every Member a Tither.
6. Supporting some Definite Foreign Missionary Work.
7. Unselfish Service Rendered Someone Each Day.

By the help of God conscientiously endeavoring to practice the above Christian ideals, we can feel assured inestimable results, in the way of spiritual growth and development, as well as untold blessings, will come to the individual members, the society as a whole, and our entire community also.

THE PROMOTION COMMITTEE.

Christmas at Our Children's Home

Christmas time in our own homes is a time of home coming, and great rejoicing and love makes itself manifest in words and deeds.

This same spirit of love is manifested also in our Children's Home in St. Joseph, Mich., and through the influence and teachings of Rev. and Mrs. Steiger the real meaning of Christmas is emphasized to every child, possibly in a much greater sense than to many children in private homes.

Through the courtesy of Rev. and Mrs. H. Steiger some of our local church members were guests at our Home

Christmas afternoon. We listened to the program given by the children under the conscientious and careful supervision of Miss Ruth Dallmus.

Miss Dallmus is vitally interested in the welfare of every boy and girl there and is contributing much through her splendid influence in helping to develop these young folks.

The program opened with the reading of the Christmas story by Rev. Steiger, and a more attentive and interested group of boys and girls would be hard to find anywhere, especially on such an exciting occasion as Christmas, not knowing as yet, what Santa Claus might have brought them.

A very interesting and clever program was carried out and then followed the distribution of gifts, made possible by kind hearted individuals and organizations. The children were delighted with everything.

The management of our Home is by no means a small matter, and naturally the worry and work, as well as the training is left very largely to those directly in charge. Much credit is due them for the splendid discipline maintained among the children.

A real homey atmosphere surrounds these children and while at times the task is a strenuous one, with the enthusiasm and right spirit which underlies it all, on the part of those directly responsible the work is not in vain and the good seed being sown now will bring forth rewards in years to come.

BY A FRIEND.

There's a Reason

Doctor: "Your trouble is dyspepsia; you should laugh heartily before and after your meals."

Patient: "Impossible, doctor. I cook them myself, and then I wash the dishes."

Events in Evangel Bible School

A unique baptism service was held at the regular session of our Bible school on Sunday, December 20. The Junior, Intermediate and Senior departments of the school assembled in the auditorium at the usual hour. After the opening exercises, our pastor, Rev. F. Niebuhr, gave a brief, but inspiring message on the meaning of biblical baptism. Upon confession of their faith, eight members of the school were baptized. One of their number is completing her high school course in June of this year and expects to enter the Moody Bible Institute in September to prepare for definite Christian service.

This is the third baptism service held in our school within the past year. While the teaching of the International Sunday school lesson is omitted on an occasion of this kind, we feel that a very impressive object lesson is being presented to the many boys and girls, men and women who attend here.

Since Mr. H. Theodore Sorg has entered upon his larger field of service, — i. e., president of the New Jersey Baptist Convention, our school is endeavoring to carry on the splendid work he has begun. At a recent meeting of the Teachers' Organization, Mr. Sorg was unanimously elected honorary superintendent. He has promised to visit us from time to time. We look forward to those visits with glad anticipation, for we know that Mr. Sorg's presence will stimulate not only the teachers, but also the scholars to greater enthusiasm in the work of the Master.

Mr. William F. Kettenburg, Jr., is our newly elected superintendent and Priscilla Hoops, the executive secretary and director of religious education.

From the General Missionary Secretary's Desk Rev. Wm. Kuhn

The sacrificial heroism of our pastors has been abundantly demonstrated. In a church which is heavily taxed through extensive renovation, the pastor has voluntarily sacrificed a part of his salary, taking only the most meager minimum to provide for the barest necessities of living. In fact, most of our pastors are in this class.

Our church in Passaic, N. J., is making progress. Recently a new parsonage was purchased. A prominent member of that church writes that the new pastor, Rev. E. G. Kliese, is the right man for the place.

During the past years we have supported Rev. John Dussman in the South India Mission. We have good news from that field. In the year 1925 six thousand seven hundred were added by baptism to our churches in the South India field. With the exception of the great revival under Doctor Clough in 1878, this is the largest ingathering during any year of that South India Mission.

The Missionary Secretary of another society calls attention that we are "WORKERS TOGETHER WITH HIM" (2 Corinthians 6:1). The secretary's comment is worth reading. "It involves a closeness of fellowship, each entering into the desires and purposes of the other, but when God becomes a partner in labor what strength and confidence it begets in the knowledge that all needed resources must be at the command of omnipotence, and yet he condescends to operate through our weakness. He puts 'this treasure in earthen vessels that the exceeding greatness of the power may be from God and not from ourselves.' Are we true 'Workers together with God?' Are our resources at his command?"

Our church at Arnprior, Ontario, Canada, has made extensive improvements in its church building. This necessitates the expenditure of \$5000. The church itself gave \$1800 in cash and subscriptions and in addition contributed largely in labor, which reduced the building cost. The pastor, Rev. F. L. Strobel, is to be congratulated in leading his people so successfully in this commendable enterprise.

The sad message has just reached this office that Rev. L. C. Knuth, Boston, Mass., was stricken about a week ago with a paralytic stroke. According to the letter from his son, Bro. Knuth will be incapacitated at least for the immediate future. We extend our sincere sympathy and join our prayers with many others for a speedy recovery, so that some years may be added for additional service to the fine record of Rev. L. C. Knuth as a minister of the Lord Jesus Christ.

A few days we received a check for \$1000 from a former member of one of our German Baptist churches. This was

given with an earnest desire that the Kingdom of Jesus Christ might be extended. In the same mail we received in a tin spice-box three silver dollars. Both contributors had the same motive. We are very sure that not only the amount of the contribution, but also the motive counts with the Lord.

Our Deficit

REV. BENJ. SCHLIPF

Sometimes it fills us with a spirit of pride that we may set the positive pronoun "our" before a thing. So in summer I am quite proud and self-satisfied when I can take a guest into the back yard and show him "our" garden. It has cost quite a bit of labor, but the tired arms and aching back are forgotten entirely when the planted seed sprouts, and it becomes increasingly evident that "our labor was not in vain." Other occasions when the fact of possession or ownership is a cause of pride and self-congratulation will readily occur to all who give a moment's thought to the matter.

But not always may we feel justifiable pride, or even pride without the adjective, in the things we own. We may recall "our" temper, moods, unkindness, lack of unselfish thought and altruistic care for others, as well as many other things that are unworthy. Remorse and penitence should follow our remembrance of them.

When we meditate on the things we possess of which we are proud and on those which cause us sorrow, let us not forget to think on *our deficit*. We truly own one! It is our very own. We cannot escape the fact of ownership. It is a very handsome (?) deficit, to be sure. In December it amounted to \$74,000.

1. *Let us think of it as a fact.* The word is derived from the Latin and means: it is wanting. Now you see how appropriately our Financial Board has named these \$74,000: they are wanting, i. e., a deficit. They should have been given, but were not. Our Mission Board should have been able to use them in our widely extended work, but could not. Churches and individuals that needed this money were anxiously awaiting its arrival, but waited in vain. So "our" deficit is a fact! Each German Baptist is richer (?) by part ownership in a real, substantial deficit. Let us put that down. It amounts to just \$2.25 per member of our churches for the three months following our splendid General Conference in Pittsburgh.

The enthusiasm of those magnificent meetings budded, blossomed and ripened into what? A DEFICIT! Who would have thought it!

2. *Think of it as a symptom.* For that it is. And symptoms are danger signals of which we do well to take note. A hacking cough may result in tuberculosis; a swelling may be the sign of cancer. A deficit, too, is a symptom. Of what?

a) *It may be lack of interest.* Our missionary projects should be of intensest interest to us all. We are working in many lands beside our own, and our

interests in them are pregnant with promise. The churches show a healthy growth. That they need our help is not their fault, but in most cases is a result of circumstances beyond their control. We who are financially strong should help those who are weak. Only a lack of interest will keep us from helping them bear the burdens that they are too weak to bear alone.

The various branches of our cause in this country are suffering too. Do we not want to see them flourish? Is it a matter of indifference to us whether they get on, or not? Love and pride should help us do our duty.

b) *It may be a mis-conception of our duty of which "our" deficit is a symptom.* The young people of the Central Conference are giving \$2000 for the mission in Siberia. It may be that we think we have done our duty in full when we raise this sum. Let us see. There are about 1440 members in our Central Conference B. Y. P. U.'s. To raise our Siberian budget, each of the 1440 members must give \$1.40, and the task is done. If that is our whole duty, we are getting off easy.

But we 1440 are included in the 32,270 members of our churches who are to raise \$875,000 for all purposes in the years 1925-1928. I have figured that each German Baptist must give \$9.25 yearly, if we desire to make the grade with a little to spare. That is not exorbitant, is it? Only 78 cents a month, think of it!

Now, we young people *should* raise the budget for Siberia, for that is our special interest. We should, however, also do our duty toward the general budget, for that is our denominational interest. Our bill for being 100% in fulfilling our duty as members of our denomination is not \$1.40, but \$9.25. This is the minimum if we want to go over the top, as we ought. It includes the budget for Siberia. It allows a little for those whose income is so small that they cannot even give \$9.05 that would just about cover our total budget. But if you do not like the idea of being a minimum giver, add as much more as your means permit and your liberal heart dictates. Say, Brother and Sister Baptists everywhere, hand *your* part of the budget to your church treasurer early in the year, will you? Determined action will lead to the extermination of that unpleasant possession of ours, "the deficit."

What follows is no afterthought, just tacked on. It is a vital thought for each one to think through. "Like begets like." A deficit in funds is begotten by a deficit in interest and proper judgment. A deficit somewhere always results in a deficit elsewhere. Lack of interest in the well-being of the Kingdom of Christ can be cured only by whole-souled consecration. And lastly, what are YOU going to DO about it?

* * *

Guest: Seem to know your face—met you here before, I fancy.

Host: Very likely—this is my house! —Passing Show (London).

Missions—Home and Worldwide



General
Secretary
Kuhn
and Party
in
Constantinople
Moslim
Mosque
Once a
Christian
Church

Converted from Mohammedanism

(Bro. N. Nasifoff, a former Mohammedan, tells the story of his conversion)

"I was born in 1888 in Philippolis. My parents are Mohammedans, and they brought me up in strict Mohammedan fashion. I became a very strict Mohammedan and was eager to fulfill all the rites and laws of the Mohammedan religion. As a fanatic I hated all other religions, especially the Christian. I would not listen to a sermon in another religion, and called all non-Mohammedans infidels. To my notion they should all become a prey to the eternal fire. I thanked God for the grace of being a Mohammedan. Although I was glad to be a Mohammedan, I knew that unless I would be converted—in the Mohammedan sense—I would suffer certain punishment, according to God's law. In spite of this consolation that after enduring the punishment I would enjoy heaven and eternal happiness for having kept the Mohammedan religion so faithfully, I had no peace in my heart. My soul was craving for something higher; it was yearning for the peace which I could not find in Mohammedanism.

In this painful condition I remained for many years. Five times a day I went to the mosque, and was more zealous than ever to live up to the precepts of Mohammed, but I discovered that it was impossible to keep them all. This made me doubt whether the great God, of whom I had heard in the Turkish gymnasium and who was represented to me as a merciful God, would set up such hard conditions, which no man could fulfill. I thought these precepts could not proceed from a merciful God—they were contrary to mercy.

I now feared that my reflections had misled me in my judgment, and I resolved to study my religion more closely, thinking I did not know it well enough. To find some explanation, I studied all kinds of books about the Mohammedan religion. In one of these books I read that all Mohammedans who do not go to their house of prayer five times a day will in the other world be put on redhot stones, and, under the supervision of an angel, be kept there until they have said all the prayers they failed to offer during their lifetime. This and other errors of which I read in those books brought me to the conclusion that the Mohammedan religion was wrong—that it was nothing but human invention.

I was determined to find out the truth but I did not want to go to followers of other religions, neither would I read their literature. My library contained a book written by a Mohammedan priest, in which all men were described, from Adam down to Mohammed. In the hope that this book would reveal the truth I began to study it. It made a mighty impression on me when I read of the miracles of Jesus. Truly, I thought him to be the greatest of mankind. I compared him with Mohammed and found a great contrast between these two men, inasmuch as Mohammed cruelly murdered men while Jesus in his great love forgave their sins and offered eternal life. God now showed me where to find salvation.

Subsequently a colporter came to me with a New Testament. After reading it I understood at once that this was the Word of God. I decided to submit myself to him, who died on the cross for me. Temptation arose readily. "How can you take up a strange religion? What will people say?" the tempter whispered into my ears. But

I found strength and security in prayer. God answered my prayers in causing me to understand that on the day of judgment no man would help me. I firmly believed that the Bible was God's Word; my heart was filled with love for it, and I was now wholly enlightened. I felt like David in Psalm 66:16 to tell my brothers what God had done to my soul.

When the Turkish priests heard of my testimony they called me before a tribunal and tried in various ways to force me to give up my faith in Christ. They promised me all kinds of good things, and they also threatened to kill me. But I told them: As long as live I will serve my Savior Jesus Christ, and if it is his will, I am ready to die for him as he died for me. I soon became convinced that I should follow the Lord in baptism, and when a missionary by the name of Johannes Awetaranjwan came to our town of Philippolis, he baptized me in the river Maritza. It was the Lord's pleasure to use me in his work. After I had spent some time in a theological seminary I started to preach the gospel. Next to God, I am thanking my brethren in America who so kindly helped me to attain this ministry."

NATANAEI NASIOFF.

Conversion of a Turkish Priest

N. NASIOFF

Traveling through towns and villages, I came one day into a cafe-house where I preached the gospel. An intelligent looking Mohammedan priest walked in and seated himself with his back towards me, but quite close. When I had finished preaching, as is my custom, I greeted those present, and came also to this man. I politely asked whether I might get acquainted with him. He rose and stretched out his hand towards me and said his name: "Halussi. Why not?" I said to him: "Although you have turned your back to me, your ears must have heard my speech. Please, Mr. Halussi, will you tell me what impression it made on you?" He said: "Everything you said was good, but it is not meant for us." I did not say any more at that time but gave him a New Testament, requesting him to read it. He promised that he would do it and we parted.

A few days later he came to my house, excited, and said, "You come to these ignorant people to mislead them. You should not do that as it is a great sin. Here is the book which you gave me." I thanked him for his sincerity for I know that those upright in heart will find salvation sooner. "My dear friend, we teach this precious gospel not only to the ignorant but also to the learned and wise men, because all men must be saved. I shall not talk to you from the book which you returned to me just now, but I shall give you evidence from this book." I handed him the Koran and asked: "Do you believe in this book?" He took it, kissed it, and said:

February 15, 1926

"Yes!" He was ready to listen to me. I read the annunciation of Christ; that he is the Word and the spirit; that he would be killed but rise from the dead; that God would take him up again, and that Jesus would be higher than the angels in heaven. This is all written in the Koran.

When Halussi had heard that he took the Koran, turned over the leaves, and said: "I have read the Koran many a time but I did not find this before. I thought this Koran was false but I see that it is correct. It is wonderful!" I said: "My dear friend, do not be surprised, the devil has blinded your eyes and closed your heart, so you could not perceive it. But the Lord is ready today to open your eyes and heart so that you may recognize the truth and submit yourself to him. Do not harden your heart now, for he says: 'Come ye all unto me.'" I asked him to pray, and then he went away, promising that he would come again. He came again a week after and told me that he had read the New Testament, attentively and prayerfully, from night till morning. God had revealed to him that it was his word. "Praise the Lord!" I said, "he does his work with you." We prayed and Halussi could soon believe. He went away rejoicing.

Shortly after this we preached in that same village of Stulipenowo. When the sermon was ended, Halussi got up, saying: "Dear souls! I am your minister and teacher. You have thought, and so did I, that I knew everything. I must confess now that I knew nothing of the truth, which has now taken possession of me and which you have just heard. I know now that Jesus is my Savior, and I advise you to take him into your hearts and become his followers." After this testimony Halussi was summoned to the highpriest of the Mohammedan religion who requested him to take off his priestly garb and turban. As he had accepted Christianity he must not wear such a holy garment. They persecuted Halussi and he had to suffer a beating. The worst was that he could not find work, and so had to take refuge in Turkey. He has since sent me a letter, stating that he is happy in Christ, but is sorry that he cannot give all his time to his heavenly Master, as he is working in a factory in Adrianopol. We pray that the Lord may find a way for him to return to Bulgaria, so that he may be able to preach the gospel to his tribe.

"An expert is an ordinary man away from home." Definitions many, experts many, but this is the best definition thus far, and it will remain the best.

We do not know what electricity is, but a little child knows enough to press the button that brings light. We do not understand how God hears and answers prayer through all the tangles of earth and the mysteries of heaven, but it is easy to lift up the cry which he has promised shall bring help.



Place De Sultan Armed, Constantinople

News from the Cameroons

Editor Hoefs of the "Wahrheitszeuge," Organ of the Baptists in Germany, published in Cassel, quotes the following excerpts from a letter to him by Sister Frantz, missionary in the Cameroons. We have translated it for the benefit of our readers who are interested in Cameroon conditions. The letter bears the date of Oct. 15, 1925.

"It is now over six months that I am again in my beloved Cameroon and I rejoice greatly to be here in the service of my Lord among the black people. I sailed from Bordeaux on March 19 and arrived in Duala on the evening of April 6 after a very pleasant trip, without being seasick. My joy was great to land here again after such a long time of waiting. And still my heart was also full of sorrow in that I was not able to meet any of the former missionaries, because I know how much they would like to return here.

In Duala I was gladly welcomed everywhere, but when I told them I was going to Yabassi, they were sorrowful. They would like to have kept me there. I would have gladly remained there and begun a girls' school in Bonamuto, the scene of my former labors, but I was appointed for Yabassi and departed on Easter Monday at 3 A. M. from Kanu in order to be in Yabassi at 11 o'clock on the following day. I saw many of our former teachers. Some of my former pupils paid me a visit. In every instance the joy of seeing each other again was great. Inquiries were made about all our former missionary workers and one could observe how the natives still keep their missionaries in loving remembrance. There is so much work yet in the Cameroons and the missionaries are so few.

It is to be hoped the time is not distant when former German missionaries will be able to return here. In spite of all, the work is making good progress. A teacher has been placed in every village. The missionaries are traveling

much in order to supervise and organize. Brother Maitre is a Baptist. He had a baptismal service in Somo last Sunday. In the near future he is coming to Yabassi and will have much to tell us. Brother Farelly, whom we expect from France, is also a Baptist. He with Brother Maitre will care for the Baptist churches. Missionary Galland is a Methodist. He and his wife are dear devoted people. They have a little boy about a year and a half old, who causes much joy and brings life into our loneliness. They expect to return to the homeland for a recuperation period after having been here three years.

The hot time is now beginning here while winter is coming to you. The great heat tires one much, nevertheless it is very beautiful to have the sun always shining and to see everything so green. The vegetation is simply magnificent. Everywhere palm groves and the beautiful mangroves. But there are not many flowers and most of them bloom only for a day."

Seed and Soil

A rather unique interpretation of the seed in the Parable of the Sower as related to the wayside, stony ground, thorn-infested soil, and good ground has been thus given by a recent writer:

1. On, but not in the ground.
2. On, and in, but not down in the ground.
3. On, in, down, but not up.
4. On, in, down, and up.

Classify yourself. Have you given the good seed a chance in your life?

How Can Life Pay?

An aged minister wrote to a friend, ninety years old, on the way a life could be made to pay. He said it must be sincere; it must have a worthy purpose; it must be characterized by unselfishness; it must have a broad outlook; it must have a truthful outlook.



German Baptist Old People's Home, Chicago, Ill.

Glimpses of Our Home Life

Home life is of interest to everyone, and why? Because of the various experiences which come to those in the Home, as well as the variety of characteristics evident in each member.

Yes, indeed we do have variety and it is well thus, for "Variety is the spice of life," neither is it lacking in our Home with our family of some eighty-one members.

Our daily routine is not an unusual one, however it is interesting to note the varieties of activities engaged in by the different ones. Some are able and willing to assist in the innumerable household duties which a large family necessitates. Their services are appreciated. Others are more or less confined to their rooms and a few need constant care, which is gladly given by our nurses. All are glad to receive visitors, who help make the passing hours more pleasant.

When the hour for breakfast, dinner or supper draws near, it is interesting to observe how eagerly they wait for the bell to sound forth to call to the dining-room. Some with cane or supporting themselves on the stair banister come down slowly and begin early, many however with firm and alert step reach their places quickly. When all are in their places a prayer is offered and after partaking of a nourishing and substantial meal remain seated while we praise God in song or lift our hearts to him from whom all blessings flow. On Friday evening usually our president, Rev. C. A. Daniel, or some other visiting minister leads the devotions. Indeed how many times must we turn to the Giver of every good and perfect gift and thank him for the many rich blessings bestowed upon us. He has given us real friends, who are genuinely interested in our Home and the dear old people in it.

This is particularly evident on special occasions. Thanksgiving Day found our tables filled with appetizing foods, due to the generosity of our friends.

Then as the Christmas season drew

near with it came new tokens of love and goodwill, which surely made our hearts glad. May God bless you for what you have done for us!

Our Christmas celebration really commenced two weeks previous to that day. On Sunday, December 13, the Pong People of the Second German Church of Chicago presented a splendid program of song and music and also brought "Old Santa" with them, who distributed the gifts. On Christmas eve it would have made your hearts glad to have had a glimpse of the big family, all gathered in the diningroom. A big tree was all aglow with lights and under it stood baskets filled to the brim with gifts.

All eyes were eager when in the distance strains of "Silent night, Holy night," were heard. Nearer and nearer the voices drew and ere long the group of young women from our Baptist Deaconess and Girls Home (who live just around the corner across the street) came into the room singing as they entered. One could not but be drawn to Him, who was born in a manger on that day.

After a Christmas supper a group of Jewish Christian girl scouts from the Pniel Christian Center continued the singing of carols, which was followed by an interesting program from the young women of our Deaconess Home. Their presence added so much to the joy of the occasion. Our president, Rev. C. A. Daniel, spoke fitting and significant words and then came the time for the distribution of gifts. In the midst of all the happiness the gleam and sparkle in the eyes of our dear old people made one feel that youth had returned for a moment. Such a spirit of good will and joy prevailed and we are sure the real reason for it was because we know Him who is the greatest of all gifts. On Christmas Day our tables were spread with a dinner, which was attractive and delicious and made possible by the generosity of the Oak Park German Baptist Sunday school.

A radio set presented by Brothers

Grosser and Maxant of the Oak Park church furnishes music at every evening meal.

The Sunday following Christmas the young people of the First German church rendered an excellent program and also presented each inmate with sweets. It seemed as if the good things had no end.

The week between Christmas and New Year brought still more parcels and greetings. Indeed the postman was a frequent and welcome visitor.

On New Years Eve an impressive service of testimony and prayer was led by our president. Hearts voiced their desire to be more faithful to our Lord, who had so abundantly blessed and kept us during the year 1925.

Yes, we have sincere followers of the Lord in our midst, but also a few, who are not intimately acquainted with him as their personal Savior. We pray that the New Year may bring them into the fold.

We praise our Heavenly Father for all his blessings and know that he will continue to supply all of our needs according to his riches in glory in Christ Jesus.

FRIEDA M. RIEKE.

Temple Church Plays Host to New Members

In the face of one of King Winter's severe blizzards, the members of Temple Baptist Church, Mt. Oliver Borough, Pittsburgh, Pa., gathered 260 strong in the spacious dining room of the church for a dinner Friday, January 8, 1926, at 6.45 P. M. The congregation was host to its new members to the number of 42, received during the past year. Of this number 27 were received by baptism. The new members who had joined the church in the year 1925 were seated as guests of honor at tables set apart for them. Other tables were filled by officials and members of the church, with families and friends. A bountiful dinner was prepared by the Ladies Missionary Society and ably served by the ladies of the church.

Following the dinner, the chairman, Rev. A. A. Schade, on behalf of the Board of Deacons and the congregation, made an address of welcome to the new members, commending the choice they had made in enlisting with Temple Church to serve the Master in this field. After an instructive address on the subject of "An Ideal Church Member and His Responsibilities" the chairman called upon several members who spoke on the following subjects: "What I Like About Temple Church," "Why I Stick to Temple Bible School," "Cans and Can'ts of Temple Young People."

Words of welcome and toasts to the new members were made by S. A. Hamel, deacon and Sunday school superintendent, also by Theo. Eglsdorf, on behalf of the Trustees, and P. Kase, financial secretary. Opportunity was given to several of the new members to reply to the various toasts which were made in their behalf. Their remarks abounded with enthusiasm and assurances of faithful service and allegiance to the Master and Temple Church.

The chairman also called upon various members of the church who spoke on "Our Goals for 1926" as follows: "Things an Ideal Church Should Do," "Essentials to Church Efficiency," "Winning Souls," "How Much Shall We Give to Missions?"

By a happy arrangement of the program, entertainment was offered between the addresses, such entertainment consisting of readings, musical numbers by the choir, male chorus, duets, solos, etc.

Announcement was made by the chairman that the dinner had been served on new tables made through voluntary services of carpenter members of the church. These members worked after regular hours, thus reducing the cost of the tables. The tables are so constructed as to permit of quick and easy assembling and dismantling and storage in small space. A feature of the evening consisted of a "Memoriam" of members called "home" during the past year. A voluntary offer was taken to defray the expenses of the dinner.

A Washington's Birthday Social

This to every appearance was nothing more than the regular business meeting of the class, no intimation of the nature of the program having been given to urge a full attendance.

Of course it was the month of February, and the place of meeting was the adult department assembly room of the Sunday school, which had been decorated with flags and pictures of George and Martha Washington. A brief business session was followed by a contest neatly typed on a four-page program decorated with cherries and hatchets and containing nine serio-comic conundrums, as follows:

1. In what year was Washington born? And d'ye suppose he had a Christmas horn?
2. What was his mother's maiden name? The color of the goose from which his tooth-picks came?
3. What position did he hold under Braddock? Why was his favorite fish haddock?
4. Where did he spend the winter of 1777? Did he ever indulge in "seven come eleven"?
5. Whom did Washington marry? Did he her wood and water carry?
6. When was he elected President? Of what state was he resident?
7. How long did he hold office? In what was he a novice?
8. Where did he die? What was his favorite pie?
9. What became of his slaves? Who of his ancestors lived in caves?

The historical questions are easily answered, while one's ready wit or imagination may supply answers for the others.

The programs were reversed and on the last page names of all the presidents one could recall were written. After this came an invitation to the social hall of

the church, where two tables with covers for fifty were laid and members of the church choir were honor guests. Of course the color scheme was the good red, white and blue—a tri-colored ribbon extending the table's length and crossing in the center of each. Four silver candle sticks containing each a lighted blue candle formed the centerpiece for one table and a silver candelabra with five brightly burning red candles made the other. Silver dishes of red and white mints were on the tables. Against the pure white of the china rested a blue paper doily on which stood long-stemmed dishes of "heavenly hash" and slices of silver cake. Red hatchet-shaped place cards, patriotic colored napkins, and red-covered nut-filled cups completed the decorations and the eats.

The teacher of the class was toastmaster and these were responded to: "Truth," by the superintendent of the Sunday school; "Early Life of the Illustrious George," by the Deacon who bore his name; "Ode to the Cherry Tree," an original poem by the pastor; and humorous reading, "George Washington's Birthday," by the Young People's director.

They had been assured that real cherry pie was included in the menu, and each was expecting a generous slice when a silver holder containing a well-browned paper-covered pie was brought in. The guests were bidden to draw the white ribbons and the members the red ones. Each "put in his thumb and pulled out a"—cherry—for they were wrapped in red tissue paper. The one drew conundrums relating to class life such as, "Why is our class like an Elgin watch?—Because it is full of good works." The other, tiny gold class pins

enameled in the class colors and bearing the class initials.

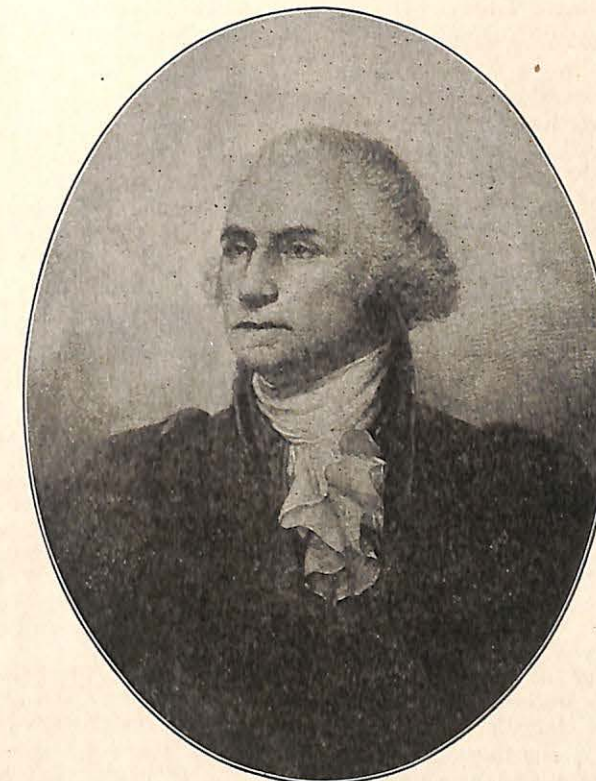
The closing number on the program was "America," led by the choir director.—Organized Class Magazine.

George Washington

This was the man God gave us when the hour
Proclaimed the dawn of Liberty begun;
Who dared a deed and died when it was done;
Patient in triumph, temperate in power—
Not striving like the Corsican to tower
To heaven, nor like great Philip's greater son,
To win the world and weep for worlds unwon,
Or lose the star to revel in the flower.
The lives that serve the eternal verities
Alone do mold mankind. Pleasure and pride
Sparkle a while and perish, as the spray
Smoking across the crests of cavernous seas
Is impotent to hasten or delay
The everlasting surges of the tide.
—John Hall Ingham.

"I can't remember the words of that new song," said the girl.
"That makes it easier," returned her father. "Now all you've got to do to make home happy is to forget the tune."
—Boston Transcript.

Teacher: Can any little boy tell me what is meant by "divers diseases"?
Harry: Yes, teacher, I know.
Teacher: Well, Harry?
Harry: Please, teacher, fish bites.—
The Philadelphia North American.



The Father of our Country

The Builder's Blueprint

ARTHUR A. SCHADE

If you were to build a house, an office building, a store, a church or any other structure worthy of the name, your first step would be to have a careful plan drawn up of the building you wish to construct. And before you would let the contract to some builder you would have a long list of specifications drawn up to guide the builder in his selection of materials, etc. Not a spade of dirt would be lifted, not a board sawed, not a nail driven apart from consideration of this plan. It is the only safe, economical or scientific way to build. Any other method would lead to chaos.

We have been thinking of the building of our lives. Is there a plan to guide us? Do we have specifications to help us in selecting the materials which are to go into our physical, mental, and spiritual makeup? Is there a great architect who has planned our lives? God is the great architect of our lives. "Every house is builded by some man, but he that built all things is God" (Heb. 3:4). Here we are told that man builds every house but that God builds all things, which means to say that God is the great architect and man the actual builder. God the one who made the plans, man the one who realizes them. Jude tells of folk who in the last days would be mockers, walking in the lusts of the flesh, sensual, having not the Spirit of God. Then he contrasts with them the Christian who is "the beloved, building up yourselves on your most holy faith, praying in the Holy Ghost" (Jude 20).

In closing his sermon on the mount Jesus tells of people who "built their house upon a rock and others who built their house upon the sand." All of which tells us that we have to build ourselves, and that God has shown the way of building ourselves up. And if we build in the way he has outlined in his word we are building according to his blue-print, his plan.

Can we just study the principles of this plan of God?

1. The house of the Christian is to have a *rock foundation*. Sand will never do. The storms ahead are too severe. That rock foundation represents a strong faith in God. A strong faith in Jesus Christ and obedience to his words. The fellow who built his house upon the rock was the one who heard the voice of God and obeyed the same. Faith is essential to hearing of God's voice. Obedience is the only logical fruit of hearing God's word.

2. Then God has planned a *closet* in the building of every Christian life. It may be in a quiet corner of the house. It will not be on the street side with big windows, for Christians do not pray to be observed of men. But it will be easily accessible with a good lock on the door where disturbance is not likely. The provision for prayer, the element of prayer in the life which is built along the plan of God is central. A life without prayer can never be very strong.

3. There is a *library* in the life which is built along the plan of God. Books are the companionship of great men. But the Book of books is the most important in the whole collection. It is ever to be on the desk and ready for daily use. Others may be on the shelf, but this book is always on the desk. A life that is void of books and their use will never be very great. Abraham Lincoln borrowed books and read them by candle light and ascribes much of his future usefulness to their faithful use.

4. Then there is to be an *accounting room* in the house which God has planned for the Christian. Christian lives must be thrifty. Money represents power, great power. And when it is wasted this power is dissipated. The Christian is a steward which means not only to give a portion to the use of the Lord, but the use of all to the honor of the Lord. And there is a place in the life of the child of God where he must meet God and give account not only of the one tithe but of all the remainder also.

5. There is also to be a *watch tower* in this house designed by God. It is the place where the Christian looks out into the life of the world to see if anyone is in distress, if anyone is going over the rapids, if anyone needs a helping hand. It is the great service station from which he shoots forth to rescue others going down. We cannot live unto ourselves. We must live with an open mind, an open heart, a thrilling interest in the welfare of the entire world about us.

God plans that every life shall have these elements embodied in its makeup. It must be embedded in faith and obed-

ience to God. It must be in constant communion with him as the ambassador is with his homeland. It must be constantly fed by the streams of living water flowing from his Word and other good literature, it must render unto God what is God's and unto Caesar what belongs to him. It must be faithfully used in service of God and humanity. What we do for man we are doing for God. What we fail to do for man we fail to do for God. Are we building in harmony with these plans?

The Dentist's Dilemma

A youth seated himself in a dentist's chair. He wore a wonderful shirt of striped silk and an even more wonderful checked suit. His shoes were a loud tan, and he wore a bright red tie. He had the vacant stare that goes with these.

"I'm afraid to give him gas," the dentist said to his assistant.

"Why?" asked the assistant who was attending him.

"Well," said the dentist, "how will I know when he is unconscious?"—Everybody's Magazine.

The Exact Location

Four-year-old Ethel had gone over to friend Mary's house to spend the morning. About fifteen minutes after her departure, she unexpectedly reappeared at her own home.

"Mary slapped me," she stated, "so I came home."

"That was certainly wrong of Mary," observed her mother. "I hope you didn't slap her back."

"No'm, I didn't slap her back," was the reply. "I slapped her in the stomach."

SUCCESSFUL

How widely contrasted are the words success and failure. We long for, strive for the one and do all in our power to avoid the other. Nobody wants to fail; everybody hopes to succeed.

A young man just starting out on his own hook. His friends wonder if he will "get there." A new store opening up in town. We question if it will make a "go" of it. A lawyer, doctor or dentist puts up his shingle for the first time. Will they, can they attract enough patronage to succeed? These are but natural wonderments, even though they may not be justified.

We just naturally like to deal with the successful, and in that respect you, as members in the German Baptists' Life Association, are fortunate as the association—your Association—is, indeed, growing into greater and stronger proportions from year to year. An exact financial statement is being made up now and will be mailed to all members.

We have written in new insurance a fairly good business which represents a splendid tribute that the German Baptist brethren have placed as loving protection upon their homes and those of their households. Our volume of insurance in force will, again, be increased, and our growing army of members is thus expanded and widened. The legal reserves of the different funds are mounting upward, and continue to add to the strength and value of YOUR insurance certificate. The total assets of the Association will, again, run beyond last year's amount.

These figures speak eloquently of the progress, growth, strength and endurance of the association. A dollar alone is weak, but working with others it is strong. You, our friends, are dealing with SUCCESS when you become partners with our German Baptists' Life Insurance Association. We say this proudly, yes, and with pardonable pride, yet it is only by co-operation with you and by you that this enviable position is attained. Let's grow on together, friends; we want to serve your further insurance needs; your children and your children's children. The German Baptists' Life Association is rapidly being recognized as a bulwark of financial strength in the many organizations owned and controlled by our German Baptist Denomination.